May 25, 1954

The LUTHERAN Witness

THE FEAST OF PENTECOST

"They were all filled with the Holy Ghost"

FIC LUTHERAN
OGICAL SEMINARY
HE LIBRARY

Letters

This column offers opportunity for expressions on matters of interest to our readers. Letters must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

"SIN TO NOT ADVERTISE"

In your editorial "Publicity Week," February 16, you said: "Why cannot each congregation (or group of congregations) run a weekly paid ad in the community paper setting forth briefly but attractively what the Lutheran Church believes and teaches?"

As a businessman and heavy advertiser, I say and am firmly convinced that it is a sin to *not* do what you suggested — pay to advertise and pay a good big percentage of our churches' gross incomes, whether there is room or not in the budget for it, and by all means to take advantage of the free publicity offered.

This sin will not be upon all members of the congregation nor upon ministers who, by the very nature of their business and in order to be good ministers, are idealistic and have to spend most of their time and effort in study, preparing inspiring sermons, and administering to the spiritual needs of their people.

This sin of omission will rest heaviest upon businessmen and advertisers like myself who by the very fact of our existence know that advertising is a must to even survive in a business, let alone progress! Proper use of advertising in our modern times will enlarge our membership beyond all expectations. It is our duty as Christians to spread Christ's Word.

The Knights of Columbus are this day proving that advertising is making their Roman Catholic Church grow. Then shouldn't we with the true Christian doctrine do the same for our Lutheran Church?

Not only can the work best be done or headed by men who actually get their bread and butter through fret and worry over preparing ads that get results, but they will likely be the only ones sold on the idea. To partly relieve my conscience, I intend to designate that at least $200 of my 1954 contributions go toward advertising.

We are the salt of the earth with our true Biblical doctrine, consistent ministers, inspiring services and churches, and LUTHERAN WITNESS. But are we sharing this tremendous wealth with others by seeing that they know of it? Many people I meet don't know of it, and some are even Lutherans. We need badly to use the newspaper mats and copies available to us through our promotional departments.

We could lose out someday on radio, television, and movies, but a newspaper program of advertising will perpetuate itself. Who doesn't keep up with current events through local papers?

What more worthwhile organization could be developed nation-wide than a Lutheran Church promotion group, perhaps calling the members the Knights of Christ. But please no swords, and don't wait for an organization to form. Resolve now and start now to inform humanity. It pays to advertise *Christ.*

FRANCIS S. MEYER
Redeemer Lutheran Church
Joliet, Ill.

FROM THE STOVEPIPE HAT ERA TO TODAY

I have just read the April 27 issue of the WITNESS from *A* to *izzard.* I have been a reader of the WITNESS ever since Pastor C. A. Frank — the man with the long hair, stovepipe hat, gold-headed cane — started it 72 years ago. This is the finest issue of the WITNESS I have ever seen. Both contents and make-up are excellent. Congratulations! Keep it up!

St. Louis, Mo. JULIUS A. FRIEDRICH

"LIVING STEEPLE"

May I suggest a thing of living beauty for a church edifice? I am thinking particularly of the house of God announced to be forward looking by the Church Architectural Guild of America.

Would a living steeple of a large evergreen bring us the heavenward look? Or a white pine rising to its Lord? Planted on the side of the church that is only partly seen, the tree would tower on its God-wrought trunk even over that house that man had set before himself in faith in each word of God. Cannot the living wood give us a steeple to the house that has the inward calling look?

Chicago, Ill. EUGENE W. RISCHE

ST. PAUL'S FOR LUTHERAN MIDSHIPMEN

One of the continual problems facing a church in a service community is keeping track of members arriving and leaving. If, in addition to this, the church is newly formed, there is the added problem of making its presence known. This is the problem which St. Paul's of Annapolis faces. Each year about a thousand young men arrive for the incoming class of mid men at the Naval Academy. These come from all parts of the country. vance knowledge of St. Paul's pre would be a vital factor in keeping incoming Lutheran midshipmen in bership through organized church p It is felt that this information wou of vital interest to Lutheran pare prospective midshipmen, not only but in future years as well.

J. J. DIFFENDOR
U. S. Navy
Annapolis, Md.

✠

THE MOTORIST'S PRAY

Grant me a steady hand and watchfu
That no man shall be hurt when I pa
Thou gavest life, and I pray no act o
May take away or mar that gift of
Shelter those, dear Lord, who be
company
From the evils of fire and all calam
Teach me to use my car for others'
Nor miss through love of speed
The beauties of Thy world,
That I with joy and courtesy may
way.

From *London Church Time*
in St. Paul's Lutheran Church B
Concordia, Mo.

"THINK ON THIS"

If you someday will want to have
By Him who knows the life that yo
led,
That it was spent to glorify your
That to your fellow man you broug
Word,
Then think on this betimes ere life i
Lest you in vain live on in deeds ill
For thus our Lord in His all-gracio
In deed and word, while in our sins
Passed us not by, but brought us he
rest,
And now bids us to serve Him wi
best.
If you, while life still lasts, would
on this,
What joy is yours when in eterna
From those here saved by Jesus'
alone
Rewards of praise you reap befo
throne!

Millersburg, Iowa ARTHUR RA

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EDITORIAL STAFF
Lorenz F. Blankenbuehler, Editor
ASSOCIATE EDITORS
Victor Bartling **Alfred von Rohr Sauer**
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Lewis C. Niemoeller **John M. Runge**

Harriet E. Schwenk, Assistant to the Editor

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Where Are the Trumpets?

By WAYNE SAFFEN, Oberlin, Ohio

is Ascension Day.

This is a day when trumpets should blow ghout Christendom and all men should ask: is the meaning of this fanfare?"

should answer: "Why did the trumpets n the Court of St. James last June?" In reply we would hear: "Because trumpets for centuries announced the coronation of king or queen in England.

Coronation Day

en we would answer: "So trumpets blow — for on this day we celebrate the corona- heaven of our Lord Jesus Christ, King of and Lord of Lords. This Ascension Day is ation Day for Jesus."

who left the Father's palace in the dominion nity had sojourned on a silent planet, wa- by tears, steeped in sin, wrenched with ng, and rocked by the blasts of warfare. g He came — but robed in flesh — and He by almost unnoticed through the crowds hey caught His piercing eye and heard the f a sympathetic heart and were wooed by ice which would not let them go. The sick world were laid at His feet, and tormented and souls cried to Him for deliverance. Men omen gathered themselves about Him and ed Him whom they called "Messiah."

King was Jesus — but incognito. "He veiled avenly majesty and took on Him a servant's True God was Jesus — but He became the Man. Rich was Jesus — yet for our sakes came poor. Crucified was Jesus — but for demption He was raised again on Easter Day.

Ascended — Yet Present

d now, on this day, ascended is Jesus. But with us always. "And He shall come again ge the quick and the dead. And His kingdom ave no end."

t where are the trumpets this Coronation

ey are silent on earth. No trumpet calls us rship King Jesus. Only the trumpets of are heard, and who on earth is attuned sounds of heaven?

Earth is almost without a spiritual hearing aid. Communication with Heaven is poor. No television station carries the elaborate ceremonial. No commentator describes the occasion on interplanetary radio. In this materialistically bound world what cannot be seen on television, or heard on radio, or read in newspapers often fails to register. So this Coronation Day passes by almost unnoticed. This Ascension Day is just like any other Thursday to earth — even to hosts of Christians who barely saw this day in special markings on their calendars.

And where *are* the people of Christ this Coronation Day? Angels throng the throne of Christ and chant celestial lays. But people's voices are muted, their hearts oblivious to, their eyes averted from, this coronation.

We must recapture the message and awareness of this day. We must realize that on this day our Lord went up to heaven — but not to leave us to our own devices and pleasures. He rose to rule. And He shall come again.

"Go — Preach!"

He went up, and we must go forth. Let's stop talking about the "good old days" — when you used to go to church regularly; when you were a good friend of a previous minister; when you went to Sunday school; when life was slower and easier; when the world was more peaceful; when the dollar could buy more; when the Church didn't cost so much in money, or time, or consecration, or work. All of these things are insignificant.

For Jesus left a message at His Ascension, a directive to all who say that they are Christians and claim to follow Him: "Go into all the world, and preach the Gospel."

Can we do less this Ascension Day than to celebrate the coronation of our Lord in heaven, than to sound again the trumpets proclaiming our living Lord and returning Judge? Can we do less than spread anew the Gospel of Jesus Christ, which is the power of God unto salvation? Can we do less than pledge ourselves His loyal subjects in the kingdom of God?

Our Lord went up!

Quo vadis?

Where are *you* going, Christian?

"Filled with the Holy Ghost"

By PAUL M. BRETSCHER
Professor of Philosophy, Concordia Seminary, St. Louis

The terse and seemingly matter-of-fact observation of St. Luke, "They were all filled with the Holy Ghost" (Acts 2:4), unlocks the mystery of the Christian faith and the hidden strength of the Christian Church. How did Peter, James, John, and the other Apostles know that the risen Christ was the divine Lord, that He was the Stone which, though rejected by the builders, had become the Head of the corner, the one co-ordinating and integrating Principle of God and man, the Reconciler of heaven and earth, of things visible and invisible, the Desire of nations? How do the inspired writers account for the cogent and compelling witness of Peter and the other Apostles, for the unshakable confidence of these unlettered Galileans, for the brotherly love of the early Christians which culminated in a completely voluntary form of sharing their goods, for the compulsion which animated these Christians to travel wherever it was possible to travel for the purpose of proclaiming the Gospel of Jesus Christ, for their readiness to suffer and to die in the performance of this task?

The answer is not: these men were supermen endowed with extraordinary intelligence, with unusual moral strength, with blind determination, with clairvoyant insight. Nor were they wild-eyed stargazers, mad men suffering from strange fixations and hallucinations. Least of all were they alcoholic neurotics. God Himself supplies the answer through the inspired writer St. Luke: "They were all filled with the Holy Ghost."

The Miracle Repeated

This Pentecost miracle is repeated, however, whenever someone struck down by the holy will of God repents, is baptized, and in true faith acknowledges Jesus Christ as his Lord and Savior. Such a person is filled with the Holy Ghost. He then glorifies God and his Savior Jesus Christ by hearing His voice in the proclamation of the Gospel, by eating and drinking His body and blood in the Holy Sacrament, by confessing His name, and by following in His footsteps. Such a person conquers sin, Satan, and the world. He triumphs over disease and death. He lives the life *in* Christ and *for* Christ, like the Christian lady who wrote me recently: "Tomorrow I will be 73. I can hardly see. I have dropsy. I broke my hip. But I have many things to be thankful for. The Lord placed this cross upon me. Now it is for me to live with it as long as He wants it and as best as I can." The Holy Ghost makes us Christians. The Holy Ghost enables us to live and to die as Christians.

"Filled with the Spirit"

In view of all this, St. Paul aptly wrote to the Ephesians: "Be filled with the Spirit" (Eph. 5:18). Man as he is without God is filled with anything except the Spirit of God and prefers to remain filled with objects of his own choice. The Prodigal Son, like many prodigal sons since his day, wished to fill his belly with the husks that the swine did eat, but only after he had filled the vacuum of his life with sinful pleasures of debauchery and excess. The fact is, as St. Paul has it, all men whom God gave over to a reprobate mind are "filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; they are full of envy, murder, debate, deceit, malignity" (Rom. 1:29). So it is in our day. There are those in untold numbers who in spite of the warnings Church are filling their lives w in all its lurid manifestations.

Empty Lives?

It is said of people who live a drum existence, "These peop empty lives." In reality, no on an "empty" life. Everyone's life full of something; if not full of n things, then full of worries and blasted hopes, and vain desires grief, sorrow. Often such a life on the surface appears to be empty is overflowing with thou despair, like the life of the physicist whose family tragedy s pletely occupied his thought t believed he could find relief c inhaling the deadly fumes of po cyanide. We shall not make th of people fuller by telling th read Shakespeare's sonnets rath Hume's *Dialogs,* or to drink hydrates rather than alcohol, listen to Bach rather than to chanalian ballet. All such subst may for a brief moment fill the ness of people's existence, bu cannot fill the void and vacuum heart which pants after God, th God, the heart which is athir the Fountain of Living Water; they placate the conscience s under the curse of guilt and the insecurity of life.

The Gifts of the Spirit

"They were all filled with th Ghost." Would to God that wer scription of our own lives! If it may we pray God that it may b wherever we may be, whether be serving God in the Churc some secular pursuit, we shall life of the Spirit. We shall ab such gifts of the Spirit as "lo peace, long-suffering, gentlenes ness, faith, meekness, temp (Gal. 5:22). We shall live a discipline of body and mind, a prayer and of the fear of God of joyful witness to Him who Spirit of God into our hearts. W be torchbearers of the Gosp through that Gospel bring lif salvation into the lives of oth shall, in brief, be 20th-centu amples of the Pentecost mira this is ours for the asking, an pray in the words of Philip M thon:

"Almighty and Holy Spirit, t forter, pure, living, true — illumin ern, sanctify me, and confirm and mind in the faith and in all consolation; preserve and rule that, dwelling in the house of all the days of my life, to be beauty of the Lord, I may be an forever in the temple of the L praise Him with a joyful spirit union with all the heavenly Amen." (*Portals of Prayer,* No. 1

ons of Thunder or Doves of Peace?

By MARTIN J. NAUMANN
Professor of Old Testament, Concordia Seminary, Springfield, Ill.

e is a scene in Bishop Bo Giertz' k *And Some Fell Upon a Rock* vhich the old pastor gently but hows his young enthusiastic as- Fridfeldt what it means to be by God. Fridfeldt had just old gentleman: "I have given rt to Jesus." The old pastor that his young helper is just proud of his faith and a little n his own merit. So he tells ne does not choose a Redeemer, does not give Him one's heart. rt — that's like a rusty tin can ıp of garbage. What a wonder- ıday gift! But along comes a gentleman and has mercy on can, pokes his walking stick it, picks it out of the dirt, and home. That's the way of it." s not the last of the conversa- continues and has its fruit. scinates us is not so much the -earth illustration, but the tact aching the discussion of a seri- erence of opinion.

A Difficult Art

ıut myself into the position of istian correcting another, I find ailing in one or the other aspect one might call Christian po- Either I am overzealous to ıe other man wrong, or I am rant in a matter too sacred to htly. Either I become legal- I forget there is a Law of God. leclared that person a real doc- divinity who would be able to distinguish Law and Gos- C. F. W. Walther, in one of his says that it is easy to under- e doctrine of Law and Gospel, the most difficult and highest Christian to apply the doctrine

there's the rub," says the hon- e of our Christian conscience. w well enough that we must and convince the gainsayers." le for the Lord goes on till the days. Can anyone who has ıe "wars of the Lord" through Testaments possibly declare disputes, an evil? When we Sword of the Spirit and begin it in earnest because we must, ıow awkward we are at it and it for the work. Yet it must But let me go into my cham- honestly examine my weak- isn't that I have not the Word It must be that I make mis- wielding the Truth.

Overhastiness

There is, for instance, my wish to see some result or advantage, some external progress. I am eager to help others get rid of their weaknesses and mistakes, so much so that I press for signs of repentance, for immediate reform. The opponent has to show right now that he sees his error; I expect him to recant. How easily I am fooled to think that would be a real success. In congregational matters it is often easy to get some outward results in short order, but do I want *that* most of all? The evangelical man can wait for the fruits of the Gospel because he knows the Gospel bears fruit.

Again, I have a natural inclination to make myself judge and executioner in God's place. I apply Law and Gospel, but the Holy Spirit makes both effective. So "burned up" am I at times that I would like to call down a special sign of God's wrath, as the Sons of Thunder wished when they asked Christ to give them leave to rain fire on the inhospitable people of the land.

It is so easy for me to join in declaring the "condemnations," as they are called in our Confessions. Certainly, error must be condemned, but not as if that were the main aim of our work.

Example of Christ

I forget so often why I ought to apply the Law of God: to prepare the ground for the Gospel. When our Lord states drastically: "Give not that which is holy to the dogs, neither cast ye your pearls before swine," that sounds harsh and final. But what does this mean to me? Does it mean that where there is that impure and vicious attitude of the heart, I must have no love or patience? If I sit in spirit with my Lord at Jacob's Well and see Him, the Holy One, deal with this woman of Samaria, do I not learn how to deal with sinners? Here is this woman of low morals. And what does the Lord do? The Lover of Souls gives her His cure for souls. He tells her of her sins, even of the doctrinal error held by the Samaritans. Does Christ "pull punches" here? No, we can assume that although many townspeople of the Samaritan woman had thrown accusations and slanders in her face, no one had yet told her so simply and so plainly what her status was. And should I, who am after all in the same boat with any miserable sinner, should I not sit down with one in error and simply and humbly speak with him of his sins *and mine*?

Humility and Charity

Again I must beat my breast and cry, "My guilt, my guilt!" when I think of the sanctity I ascribe to my own horizon. I am tempted to consider my own special way of life the normal way. But is it? Even highly gifted people are in danger of setting standards. It is said that a man with a very high I. Q. may not be the best kind of teacher, since he may not be able to understand why his pupils cannot follow his instructions. Even though he may practice patience with them, he will not enjoy his work. Do I as a Lutheran realize how often I may be guilty of a similar attitude? Say that I have had a Christian home. I have had God-fearing parents, I have had patient Christian teachers. By God's grace I have learned that wisdom which is more precious than all the knowledge of the world. Now I am to apply my Christianity to a person who in my present opinion is an "heretical man." Do I have humility and charity enough to deal with him polemically and evangelically? Do I understand all the circumstances of the case? Do I know that certain times and conditions ask for special emphases in doctrine or practice? Above all, do I remember that my Old Adam is a strong legalist?

I hear in my own heart frequently the words spoken on a housetop at mealtime in Joppa: "Not so, Lord, I have never eaten anything that is common or unclean" (Acts 11). In dealing with others, am I afraid of losing my own righteousness and holiness? Or am I afraid of displeasing others who are unevangelical and legalistic?

The list of my own weaknesses is a long one. There is especially the fault that I underestimate the power of the Gospel. I act as if I must defend the Gospel with *my* dialectic, *my* acuity, *my* knowledge, *my* talent, *my* rhetoric, *my* geniality. But does God *need* me for that? Certainly He *uses* me, and for that I daily ought to thank Him, but the Gospel will be preached by the stones if no one else will preach it. To come back to the beginning, it is God who has picked that rusty tin can of my heart and made it His vessel by His grace and power. It is His honor we defend when we defend His Word, and we are to do that without fear or favor. It is not for me to hide my talent and say: I was afraid I might make a mistake in the application of Law and Gospel. It is my duty to wield the Sword of the Spirit in the name of Christ, our Savior.

YOUR SYNOD

THE PRESIDENT

One of the objections voiced by the Hon. Wisconsin Synod against the doctrine of the Church as it is presented in the *Common Confession* is the use of the term "duty" when it speaks of the commission to preach the Gospel. The use of the term "duty" is called "externalizing the concept of the Church." A further statement reads: "The Church must ever be presented as a creation of the Lord also in the work which it performs on earth."

In *A Fraternal Word* our brethren replied to this: "The immediately preceding context, which speaks of the overwhelming gifts of Christ to the Church, excludes any possibility of taking the Church's 'duty' in the sense of an external compulsion."

Let us note the "immediately preceding context" to which *A Fraternal Word* refers. We read, *Common Confession,* Part I, Art. IX, 1, 2, 3: "All believers in Christ constitute the one, holy, Apostolic (in agreement with the Apostles' doctrine) and catholic (universal) Church. Jesus Christ is its Head. Through the means of grace He calls all its members into fellowship with Himself and also unites the members in fellowship with one another.

"To all members of His Church the Lord has given all the rights and prerogatives set forth in His Word. Every Christian has the right of direct access to God without a human mediator.

"To the Church has been given the commission to preach the Gospel and to administer the Sacraments. It is therefore the duty of Christians to unite in local congregations for this purpose."

But we read in the Wisconsin Synod's *"A Fraternal Word" Examined,* page 10: "What is said by the FW under point 1-b) on page 8 concerning the nature and work of the Church refers to things of which we were perfectly aware in writing our 'Review' (Wis. Report, 1951, page 132, 1). We still hold to our opinion. For to maintain, as does the FW, that the positive statements concerning the gifts of Christ to the Church exclude 'any possibility of taking the Church's duty in the sense of an external compulsion' is to ignore the fact that our natural mind instinctively leans toward legalism, and that such legalistic ideas have indeed crept into the doctrine of the Church time and again. Our criticism was intended as a warning for which we believe there are very strong reasons."

The reader is asked to read again the quotation from the *Common Confession* given above and judge for himself whether the term "duty" is used in the sense of an external compulsion. Let us take the word as it reads. Let us also note the context in which it occurs.

Furthermore, *Common Confession,* Part II (though it had not yet been prepared by the joint committees of the American Lutheran Church and our Synod when the Wisconsin Synod Report of 1951 was adopted, it was prepared and publicized when *"A Fraternal Word" Examined* was written), in Art. i (3) states: "The Church, as the beloved of God, reflects its love for God by ministering to all men, especially to those of the household of faith," and in Art. x (3): "This solemnly joyous expectancy [i. e., its Lord's return] frees the Church from a sole and desperate concern with things earthly and temporal; it makes the Church free to act spontaneously according to the promptings of the love that is the pulse beat of its faith."

Surely this does not permit the term "duty" to be taken in the sense of external compulsion.

Another objection voiced in the 1951 Report of the Hon. Wisconsin Synod against the *Common Confession's* statement concerning the Church reads: "We hold that in this connection (Art. X, 1) a further statement is indispensable, namely, that this use of the Means of Grace constitutes the marks of the Church."

To this the writers of our Synod's *A Fraternal Word* replied: "Although Article IX of the *Common Confession,* Part I, does not expressly speak of the use of the means of grace as constituting the marks of the Church, the organic connection between the Church's existence and the use of the means of grace is so strongly stated that the absence of the term 'marks' can hardly be felt as a defect. Cf. Art. IX, 1, 2, 3." (These paragraphs are quoted above.)

However, the writer of *"A Fraternal Word" Examined* is not ready to accept this statement. He writes: "Concerning point 2, Marks of the Church: In its Declaration of 1938 the ALC held that it is permissible to speak of a visible side of the Church *'when defining its essence'* (our emphasis) if by this expression nothing else is meant but the use of the Means of Grace. Against this position our 'Review' of 1951 contended that the term 'Marks of the Church' is indispensable. The FW admits that the CC does not use this desirable term. At the same time, however, it calls this section of the CC a strong statement 'concerning the *organic connection* between the Church's *existence* and the use of the Means of Grace.' [In both cases our emphasis.]

"It seems to us that this statement actually favors the ALC claim that it is permissible when defining the *essence* of the Church (again our emphasis) to say that the use of the means of grace constitutes the visible side of the Church."

With regard to speaking of a "visible side of the Church when defining its essence, if by this expression nothi is meant but the use of the Me Grace," we should remember:

1. a) The 1938 convention Synod heard and adopted the re its floor committee, which said, other things: "While the *Declara* the American Lutheran Church sentatives, in accepting our *Brief ment,* also accepts the doctrine Church as the invisible commun the saints, it has been felt by som if the expression, 'the visible side Church,' were permitted to rema explained, it might give occasion fostering of false doctrine, such Romanizing teaching which re the Church as an external religi social institution. Your Committe that our synodical fathers conced the Word and the Sacraments a certain sense be considered as ing to the essence of the Church. fore a difference in this point n be divisive of church-fellowshi this expression, 'the visible side Church,' is understood in the light Synod's pronouncement by Dr. in *Das Buffaloer Kolloquium,* 186

b) Our Synod does not favor minology "the visible side Church." It may easily be misunde It always requires explanation. C theran Confessions speak of the of grace as outward "signs" or "marks." Because of this our 19 vention passed the resolution: " regard to the propriety of speal the 'visible side of the Church' our Committee on Lutheran U work to this end that uniform an turally acceptable terminology an ing be attained."

2. Though Synod acted in go in adopting the 1938 Union Reso it realized at the 1947 conventi not all conditions laid down i resolutions had been fulfilled and our own Synod there existed a v vergence of opinion concerning t resolutions and consequently thei ness as a basis for future church ship became doubtful. Hence t vention passed the following res

"That Synod declare that th resolution shall no longer be co as a basis for the purpose of esta fellowship with the American L Church."

3. Our Committee on Doctrin discussed the *Common Confessio* very thoroughly with representa the constituent bodies of the S Conference (four days of sessio noted all objections which were Also this objection, that the st the "use of the Means of Grace

(Continued on page 10)

The Psalter

True Promotion and Advancement

salm 75:6, 7. "For promotion ith neither from the east nor from est nor from the south. But God Judge: He putteth down one and h up another."

natural to be ambitious, to want "get ahead."

t this time of year our thoughts especially focused on the matter dvancement, of human progress. ol children are getting ready to promoted." High school grad- are coming to a fork in the road are faced with the alternative of to college or else getting a job ntering military service. College uates are on the threshold of their career. If they are normal, they the inner drive to climb higher. Men and women in business and professions, too, desire advance- if they are worth their salt. Such ncement may appear in various s: new opportunities for service, er responsibility, a better job. It tural to want to "be promoted." is natural, to be sure, but is it tian? The answer depends on the vation that gives rise to the desire. ition is a noble thing when it pperly motivated and rightly di- d. Christian ambition means to ise good stewardship.

ut ambition, wrongly motivated misdirected, is a frightening, thing. The path of history is ed with the bones of tyrants e ambition has proved their un- . The daily paper tells many netic tale of people overambitious he wrong things, in the wrong They have sought "promotion," Psalmist says, from the west, or or south. That is, they have fixed attention on things below.

mbition, however, is good only goes to our heart." True promo- comes not from below, but from . "God is the Judge," says the ist. He knows why we want to head." If our motives are right, ill enable us to "get ahead."

He putteth down one and setteth nother," our text declares. This ule of life. Man cannot disregard with impunity. False ambition s within it the seeds of its own ction. But true ambition is d by God. It finds its source s object in the Cross.

THOMAS COATES

And Jesus Said

The kingdom of God cometh not with observation; neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you.
Luke 17:20, 21.

The importance of this statement of Jesus for the understanding of His message can hardly be exaggerated. Having been asked a question about the time when the kingdom of God would come, He gives vital instruction on this matter. All Bible students are agreed that in Palestine the era of Jesus' earthly life was one of strong religious excitement and keen expectation. People thought the prophecies concerning God's rule were now to be fulfilled, and eyes were strained to detect on the horizon the dawn of a new day — the beginning of the Lord's reign here upon earth, with the exaltation of Israel as a nation and the suppression of unrighteousness everywhere.

The coming of such a grand figure as John the Baptist made people hope that the golden era of the earth's existence was about to be inaugurated. When Jesus Himself stepped before the public, preached His sweet message, and performed miracles of healing, the expectations in many quarters were raised to the highest pitch. "Is the reign of God now to commence?" was the question on many lips. So the Pharisees asked Jesus on the occasion when the words in the caption were spoken as to the time when the reign of God would start.

Note what Jesus says. It is not a visible thing, this reign, or kingdom, of God, heralded by the beating of drums and the formidable tread of legions. It comes as noiselessly as the leaves and flowers of spring. In the next place, it is not merely a future thing; it is already here, says the Savior, the reign of God is in progress right now. The trouble was that the Pharisees did not notice it. This reign of God comes about when His Spirit enters human hearts and makes them believing and trusting and fills them with love toward the Savior and and one's fellow men. The kingdom of God can be spoken of as future if one understands the term to mean the majestic manifestation of Christ's rule which will come with Judgment Day. But in our passage Christ speaks of it as something present, which was in existence at the very time He was speaking.

WILLIAM F. ARNDT

The Creed

"Sitteth on the Right Hand of God the Father Almighty"

"Sitteth" is an indication of dignity, honor due, undisputed authority, regnancy. The king sits on his throne; all others stand.

Jesus is Mediator, Head, King, and High Priest of the Church. The fortunes of His Gospel are in His hands. When we witness the attacks made upon the Church from within by Modernists and false friends, or from without by Communists and devotees of a gadget civilization, our spirits would fain droop in fear that the Church will not endure. But He that sitteth and reigneth with the Father and the Holy Spirit has promised: "Lo, I am with you alway, even unto the end of the world." He has promised that the very pick of hell's forces shall not prevail against the Church. Why not? Because, "O Israel, Thy King reigneth!"

He is Lord of heaven, for the Father of glory has set Jesus Christ at His own right hand in the heavenly places. He sits in equal rank with God, not at His feet nor below Him, but at His right hand, so that heaven is His throne and earth His footstool.

Perchance, what we need today to spare us from either the quiet desperation of life or the fearsomeness of the atomic threat is not another book on neuroticism nor another psychiatric treatment, but a recognition that Christ rules the world and overrules all things for good.

Christ's session at the right hand of God should serve to compose our bootless fears. "But, surely, the world situation is getting out of hand! What are we coming to?" Jesus is not at all disturbed by man's often irrational acts. The reins have not dropped from His hands. All authority in heaven and on earth is vested in Him. He adequately fills His position of honor, power, and sovereignty. He sees the end from the beginning. Men may wax hysterical, but not He. He "sitteth" in the full consciousness that the cosmos, the Church, and the heaven of heavens are in His control.

"But what of this topsy-turvy world? Can anything be done about it?" Jesus did something about it once. That was at the beginning, when He changed chaos into order. He will do so again, at the end, when He comes to judge the world with righteousness and the people with His truth.

ERWIN KURTH

Editorials

Wise Builders

During the coming weeks many young people will complete their formal education and will venture forth on their own. An important work lies before them — building a life. There is more to life than just to live it from birth to death. During this interval everyone builds a structure of some kind or another. Some build in a simple way, others in a more elaborate style; some build slowly, others accomplish their purpose in a short period. All are builders, even though at times they may not be conscious of building.

The Carpenter of Nazareth knew something about building. He knew the effect of heavy rains on a roof; He knew how swelling waters, welling around a foundation, could undermine its footing and wash away the house resting on it, especially when storms were beating against the walls. A structure, Jesus said, that is built on a solid foundation will remain, while one that is built on sand will be washed away when waters roll and winds blow.

Young people should be reminded that it makes a world of difference on what kind of foundation they build their lives. Christ and the truths He taught are the rock foundation of life. He who builds on this foundation can be sure that it will stand, no matter what happens. When a life is built on Christ and His Word, a destiny is determined which the storms of life cannot sweep away. When setbacks, frustrations, and disappointments enter young lives, when fortunes totter and friends desert, those who have built wisely can face the future serenely if their character is firmly grounded in the Scriptures, if their lives are built on the solid rock of Christ. Other foundation can no man lay.

Hydrogen Hysteria

Are you afraid of the Hydrogen Bomb? Almost everyone is. When the United States set off those unprecedented explosives some time ago, it is possible that this action was more than a scientific experiment. If there was an unexpressed hope that, as a secondary purpose, the Kremlin would be trembling, no doubt that was accomplished. But the rest of the world was equally frightened.

History proves that man has always feared the introduction of such new, unusual, untried, and terrifying objects of death. Perhaps an equal percentage of our populace felt the same way when gunpowder and dynamite were discovered. Think of the emotional upheaval when lethal gas, "The Big Bertha," and the Atom Bomb were first used!

It is true, the Hydrogen Bomb is a terrible weapon; it is frightening. It is more dangerous and destructive than anything else man has ever invented. But while a Christian may fear its power, he need not become hysterical, hopeless, and fatalistic in his attitude toward this menacing monster. In some parts of the world, tensions have led to hysteria, as though God no longer existed.

But God is still ruling the world. "Be still and know that I am God!" He holds everything in the palm of His hand. He who gave man the ability to invent this deadly instrument, also made him able to control it and to use it for constructive purposes. There is no good reason to pose that God will let man use this powerful weap wipe himself off the earth. That prerogative God ha served for Himself. He still has "all power in heave *on earth!*" Christian people have the assurance: " shall no evil befall thee, neither shall any plague come thy dwelling." He has promised: "Lo, I am with alway, even unto the end of the world." Children of look to Christ, the Savior, and hear Him speak with fort: "Be not afraid!"

"The Pity of It"

More than 500 Hindus were killed recently in a pede when with millions of others they attempted to in the waters of the "holy" Ganges River to free their from having to live through many reincarnations, reap ances in other bodily forms. What a pity that superstakes such a toll! Not only lower-class Hindus but int tuals and so-called "holy men" are enslaved by this destroying belief. "See their pitiful condition. Lo, darkness covers all!"

Do they need the Gospel ray to free them from blindness? We know they do. Do they want it? It not. Only a short time ago Rajendra Prasad, Presid India, declared that Christian missionaries will hav freedom to preach and do social work, but he urge they should not be motivated by a desire for conver In other words, India is ready to accept economic and ical aid, but she does not want her people to become verts to "Western religion," to the Gospel of Christ. an attitude is "normal" for the natural man, to who Cross of Christ is foolishness. Christians, however, w be deterred from their primary mission to make co of the heathen. Christians will continue to give mater to hungry and backward people, but the main purp Christian mission work always must and will be the of the souls of dying men.

Have You Security?

Security is the watchword of the hour. Everyone security — the laborer, the white-collar worker, the ernment employee, the 65-year-old, the aged. All security — security of possessions, of job, of health, o tionships.

What is secure? House and home are not secure. Stocks and bonds are not always secure. relationships are not always secure. Good health always secure. The governments of this world a finally secure. Even temples made with hands a finally secure. "No man is sure of life" (Job 24:22)

Only God and His kingdom and His Word are secure. God is our Refuge and Strength. The gates shall not prevail against His kingdom. The Word Lord endureth forever.

Is God your God? Are you a member of C kingdom? Do you believe His Word? Of course. you have final security.

?n to Stop Giving

nis everlasting giving for the church! When will it
Here is the answer: It will stop when the Gospel
:n preached in all the world; when all the unchurched
)een approached; when pastors, teachers, and mis-
es no longer need money to live on; when church
gs and schools require no upkeep; when the aged,
k, the distressed no longer need care; when no one
world suffers hunger; when all the elect are gathered
?n God Himself calls a halt.

v Others Do It

From a Parish Bulletin

progressive businessman, a banker, a craftsman, a teacher,
?r, doctor — all subscribe to read trade magazines in order
ible to keep up with the times. An intelligent Lutheran
to know what is happening in Lutheran church circles
?refore reads the Lutheran Witness, which is the trade
ne of The Lutheran Church — Missouri Synod.
a Christian's life there can be no standstill. We advance
eat, we gain Christian knowledge or lose it again, we
)reast of the times or we fall behind and get into a rut.
hope to be a well-informed member of the Church, it is
ry that you read your church paper in order also to be
"give answer to those who inquire about the faith which
)u."
e Lutheran Witness gives information on matters of
e and practice of faith, it interprets events of the day in
it of the Word of God, it warns against false teachings,
:ts on growth and progress of the kingdom of God.
e have 880 separate family heads, or units, in ——. Of
nly 80 subscribed to the Lutheran Witness in 1953, while
)ur families, or units, had no way of knowing what was
)n in the Church nor of growing in church knowledge.
e would like to encourage every family or head of a sepa-
it of —— to subscribe to your church paper. It belongs
iristian Lutheran home.
order the Witness is very simple. The last envelope in
ack for January reads "For My Subscription to the
AN Witness." Enclose $1.50, write your name and address
envelope and place in the collection basket. — "Knowledge
interest, interest begets action."

From District Supplements

eral years back we had a congregation-wide subscrip-
the Witness, but it was voted out. Last year only 11
responded to my urging (in the bulletin, in sermons, in
groups) and subscribed. This year I decided on a different
addition to the above-mentioned methods of getting sub-
ns (with which I waited until several other "drives," etc.,
t of my way), I also approached each family personally if
d not handed in a subscription. The 11 subscriptions have
:d to 32. And I'm going to approach 19 more families
call it done. I still think there is no substitute for the
-man approach. And I want the Lutheran Witness in the
)f my congregation, and read, too. I won't let them forget
ve the magazine in their homes.
r bill for the Lutheran Witness ($284.00) will be paid in
n the General Fund." — This important sentence is lifted
e October bulletin of ——. We hope that it will not be
fore *all* congregations handle this item in the businesslike
adopted by this church. We are glad that a growing
is doing it *now*, including our own congregation.

What's the Answer?

Question: Doesn't your recent editorial on sponsors give the impression that our whole Christian life depends on this one formality?

Answer: The use of sponsors is not an ordinance of God, but of the Church. Assuredly, sponsors add nothing to the cleansing and sanctifying power of Holy Baptism; hence our Christian life does not depend upon them. But whenever sponsors take this obligation seriously, and not merely as a formality, they perform valuable Christian service. In the words of our Catechism they "testify that the children have properly been baptized; assist in caring for the Christian education and training of their godchildren, especially if these should lose their parents; and pray for them." All this is in harmony with the Scriptures, a comfort to parents, and a blessing to the children.

Question: Is it proper to say, as a writer of your paper recently stated, that "we came to realize that through our sins we have brought pain and misery upon ourselves?"

Answer: That statement must be understood in the light of its context. In the previous sentence the writer asserted that "our thoughts go to Eden, where we find that the transgression of God's Law caused the gloom of sickness and death to enter the body of man." The pain and misery suffered by mankind is the consequence of the Fall.

You are correct in holding that a man's personal sin is certainly not always the direct cause of his illness. That may be true in certain cases (1 Cor. 11:30), especially with regard to social diseases, and we always do well to search our hearts when sickness befalls us, but it would be unjustified and loveless to accuse every bed patient of special wrongdoing (John 9:1-3).

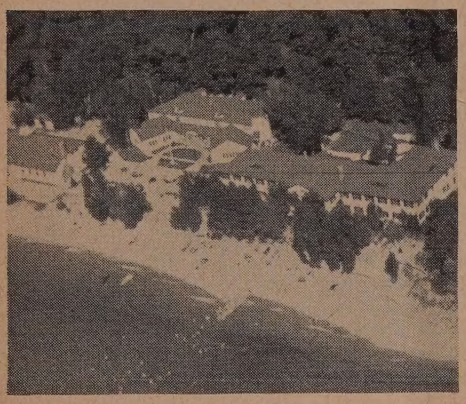
Question: Is it proper for a Christian to operate a saloon?

Answer: A sincere Christian will find it very difficult to operate a saloon which would remain above reproach. On the one hand, it is true that Holy Scripture does not forbid every use of strong drink (John 2:7-9; 1 Tim. 5:23). On the other hand, it frequently warns against the dangers inherent in it (Prov. 23:29-33; Eph. 5:18), and it emphatically condemns drunkenness as a sin which excludes its victim from the kingdom of God (1 Cor. 6:10; Gal. 5:21). While we must therefore conclude that the operation of a respectable drinking parlor is not in itself sinful, yet experience shows that such an undertaking is fraught with constant and great difficulties. For not all patrons are willing to be restrained, and if the operator permits them to drink to excess, or to be reckless spenders, or to use unbecoming language, or to gamble on his premises, he becomes a partaker of their sins and a contributor to their delinquency. Of that no Christian man will want to become guilty. Furthermore, the matter of giving offense to weak Christians and to the world must be considered (1 Cor. 10:32). At best, therefore, the operation of an unobjectionable drinking establishment would appear to be a most difficult and conscience-troubling venture.

O. E. S.

CAMP ARCADIA

If you have ever been at Camp Arcadia on the northeastern shore of Lake Michigan, your pleasant memories will excel anything anyone else can tell you about it. Enjoying Camp Arcadia is better than reading about



Airview of Camp Arcadia

it. The next best thing to being there is to view the 16mm colored movies which are available to any church group. Camp Arcadia, owned by the young people of our Church, is a most delightful summer resort, where for more than 30 years thousands of Lutheran youths and families have enjoyed rest, recreation, and fellowship, and have found opportunities for spiritual growth.

The 1954 season opens June 19 and closes on Labor Day, September 6.

Ancient Arcadia was a picturesque district of the Peloponnesus in Greece, praised for the simplicity and contentment of its people, and represented by the poets as the home of pastoral poetry. Camp Arcadia lends itself to other equally delightful idyls. There is scenic beauty, and the praise of simplicity and contentment is deserved as truly as it was in ancient Arcadia. That is, if simplicity means to be one's self, and contentment, to have exactly what one desires at a summer resort. If it is swimming, boating, or fishing, you will find it there. If it is hiking, playing games, or just looking on, Camp Arcadia has it. For good meals and rest there is no better place. But all these things are surpassed by the pleasure of Christian fellowship and the opportunities for spiritual growth.

For inspiration and edification the following program has been scheduled for the present season:

June 21—25. Mr. W. F. Weiherman, Which Way Ahead?

June 28—July 2. Rev. Adolph R. Meyer, Oriental Religions.

July 5—9. Rev. Kenneth Ahl, Church and Public Relations.

July 12—16. Rev. E. P. Weber, Studies in Christian Living.

July 19—23. Dr. Clarence Peters, Forward with Youth.

July 26—30. Rev. Samuel J. Roth, Alone with God.

Aug. 2—6. Rev. Wm. H. Hillmer, The Christian Mission to America.

Aug. 9—13. Rev. Paul G. Hansen, Courtship and Marriage.

Aug. 16—20. Rev. H. H. Koppelmann, Asia and the South Pacific.

Aug. 23—27. Mr. John Strietelmeier, The Christian Layman.

Aug. 30—Sept. 3. Mr. Gerhard Schroth, Enjoying Music.

There will be open forums, movies, and other presentations by Church and League leaders on some weekday evenings.

For complete information address: Walther League Camp Arcadia, 875 N. Dearborn Street, Chicago 10, Ill.

L. W. SPITZ

THE PRESIDENT

(Continued from page 6)

tutes the marks of the Church" was missing, was carefully noted. This was taken into consideration and discussed very frankly with the Commissioners of the American Lutheran Church when the *Common Confession,* Part II, was prepared. As a result, Article viii (3) reads: "The means of grace (the Gospel in the Word and the Sacraments) are the only genuine m the Church, and by them through the Holy Spirit creat preserves faith in the hearts Through them the Church m itself on earth."

Our Synod entertains no tho introducing some new doctrin cerning the Church. We sha tinue to teach that all believ Christ, and only believers in are members of the one, holy, tian Church. We cannot loo other people's hearts to see w they are believers. Only God this. "The Lord knoweth the are His." To us the Church is in We reject as false doctrine any ing which represents the Chu an external religious institution. not favor nor do we use the "visible side" of the Church. We use the terminology of the Lu Confessions and speak of the use means of grace as the "marks" Church.

In conclusion let me direct tion to the fact that the *Commo fession* does not use the termi "visible side" of the Church, Part II it speaks very clearly means of grace as the "marks" Church.

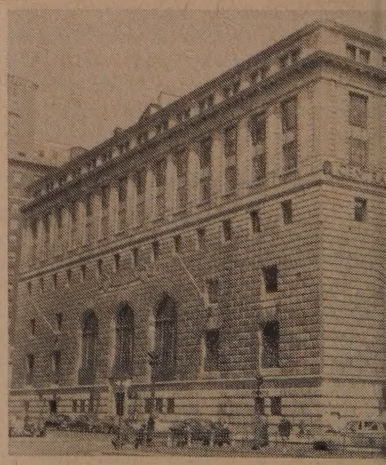
JOHN W. BEHN

NEWS

A seven-man Commission on Mass Communication, appointed by the Board of Directors of Synod, will coordinate radio, television, and audio-visual activities of Synod. The commission will serve in an advisory and operative capacity. Milton Carpenter, controller of the City of St. Louis, is chairman of the commission, which includes Ralph Petering, controller of Emerson Electric Manufacturing Co.; O. Charles Klingsick, Jr., vice-president in charge of operations, Day-Brite Lighting, Inc.; Herbert W. Waltke, vice-president of Waltke Investment Co.; William J. Kirchhoff, teacher of music, Lutheran High School; the Rev. Paul G. Stephan, pastor of Mount Calvary Church; and the Rev. E. C. Kieninger, copastor of Pilgrim Church. All are St. Louisans.

The Lutheran Laymen's League sponsors the radio program, the Lutheran Hour, and Synod produces the TV series "This Is the Life." Synod is an acknowledged leader among U. S. churches in the production of motion pictures.

Registrars of 14 synodical colleges and seminaries met in connection with the annual convention of the American Association of Collegiate Registrars and Admissions Officers in St. Louis, April 23. This first meeting of the registrars in the synodical insti provided an opportunity for th standardize policies and procedu to student admissions, inter transfers, and student classific Such standardization is increa important as the number of st for the ministry and for teach Lutheran schools grows and as ernmental and other regulatio come more complex.



2112 BROADWAY, NEW YORK 23, N. Y new location of Synod's Department Relations, the American Lutheran Publi reau, and the Atlantic District headquart 22 years the latter two organizations h offices at 1819 Broadway, and the Pub tions office since 1948. The new locatio Central Savings Bank Building provi creased space for each of the organizat

ward A. Beisner, 27, the South-llinois District's new circulation ger for the LUTHERAN WITNESS, is nber of St. John's Church, Ches-ll., where the Rev. Otto B. Huss- is pastor. The Rev. Henry F. ke, institutional chaplain at Ches-rites in the Southern Illinois Sup-ent: "Howard Beisner's smile is ious, and his laughing eyes

Howard A. Beisner

kle. Although severely handi-ed, he loves to attend his church, e his fellow Walther Leaguers as etary, do crocheting and repair ks as his hobby. He is a baseball and his favorite radio station is own KFUO. Typing affords him sure and worthwhile pastime. Every Sunday morning his father ies him into church. Howard sits ne front pew with his parents. At e his wheel chair is his means of ng about. You see, Howard has r walked. He lost his best pal n his brother died in service on m. 'I'm walking behind you' has ecial meaning for Howard. While trusting his Savior, he never ates to testify for Him, especially ne barbershop. Delightful, inspir- and straightforward personality s have won him a big place in our ts. We often call him 'Mr. Lutheran ness.' He loves every minute of his position and hopes to serve the rict to the best of his ability with ess and gladness of his overflowing t. His parents believe they are r to God because of him."

f a Greek Orthodox girl partici-s in a beauty contest, not only she also her parents will be excom-icated, the Holy Synod of the k Orthodox Church in Athens ned in an encyclical letter ad-sed to priests. Such contests, the d said, are injurious to "the dig- and chastity of womanhood and rb the peace and harmony of the ly."

Presidents and business managers of Synod's 14 colleges and seminaries joined in a workshop on budget procedures, April 28 and 29, in St. Louis. The Board for Higher Education and Synod's Fiscal Office sponsored the workshop to improve the efficiency and effectiveness of synodical financial procedure and to develop economical operation in Synod-owned schools.

More than half of all philanthropic giving in America goes to churches, the Rev. Thomas K. Thompson, executive director of the National Council of Churches' Department of Stewardship and Benevolence, told a conference of 75 professional fund-raisers meeting in Buck Hill Falls, Pa.

Approximately $1,600,000,000 goes to Protestant churches annually. Assuming that Roman Catholics and Jews give at about the same rate as Protestants, total church giving, Mr. Thompson estimated, is more than $2,500,000,000, or more than half of the $4,500,000,000 which Americans give each year to philanthropies.

Dr. Benson Y. Landis, associate director of the Research and Survey Department, said that the U. S. is in "an era of church building" but that the churches are not paying enough attention to "the purchasing power of ministers' salaries."

Chaplain (Colonel) Luther W. Evans (United Lutheran) was appointed new commandant of the Armed Forces Chaplain School, Fort Slocum, N. Y., to succeed Chaplain (Colonel) Joseph R. Koch (Roman Catholic), who is retiring. Chaplain Evans is a graduate of Gettysburg College and Seminary.

Two Danish missionaries have been denied visas for entrance into India, a report from Copenhagen stated. Doctor Kirstine Carlsen, medical missionary in India since 1926, and now in Denmark on furlough, was refused permission to return by Indian authorities. No reason had been given for the refusal. Since 1928 Dr. Carlsen was head of the Trikukoilur Mission Hospital.

Erik Stidsen, scheduled to go to East Jaypore as an evangelist, twice was refused a visa. The Danish State Lutheran Church, which he serves, assigned him to another mission field.

The High School Department of St. Paul's College, Concordia, Mo., was accepted into membership with the North Central Association of Colleges and Secondary Schools at its meeting in Chicago, March 26.

Dr. Marion S. Schott of Central Missouri State College, Warrensburg, was chairman of an examining committee of three principals of high schools now members of the association. The examining committee commended the school particularly for its instruction, guidance program, varied offerings for students not taking courses leading to professional work in the Church, extracurricular program, and adequacy of plant and equipment. The committee also commended the staff for its careful evaluation and for moving rapidly to remove any deficiency.

Although St. Paul's High School has been fully accredited with the State of Missouri for more than 20 years, the school applied for regional accreditation only this spring.

TODD PHOTO

CONFERENCE ON NURSERY MATERIALS, SPONSORED BY BOARD FOR PARISH EDUCATION AND CONCORDIA PUBLISHING HOUSE, ST. LOUIS, APRIL 20—21: Probably the first synodically called educational-problem meeting in which all the invited participants were women dealt exclusively with the spiritual needs of the prekindergarten child. The purpose of the conference was to aid Synod's Sunday School Department in planning the most desirable kinds of material for the growing nursery classes in the Sunday schools of the Church. The conference recommended that a new nursery course be prepared and scheduled to appear in the fall of 1955 and that the course furnish a weekly four-page leaflet for the child, a small general handbook on nursery work, a 40-page quarterly for teachers, a quarterly packet of activity material, and a set of 52 large pictures for instruction.

The picture presents the women, qualified by experience and special interest, who met with the Sunday school editors and Arthur W. Gross, editor of vacation Bible school materials. Seated (l. to r.): Mrs. G. L. Wind, Miss Emma Linhorst, Mrs. O. E. Feucht, Mrs. Rose Roloff, Mrs. Elmer A. Kettner, Mrs. John Goodbrake, Mrs. Frank Kothe, Mrs. Allene Albrecht; standing: Miss Elaine Arkebauer, Mrs. A. C. Mueller, Mrs. Jacob Amant, Rev. Allan H. Jahsmann, Dr. A. C. Mueller, Mr. O. E. Seibel, office manager, C. P. H.; Mr. Gross, Miss Edith Booster; Miss Helen Weber. Missing from picture: Mrs. Mildred Hermann.

PROF. WALTER F. WOLBRECHT INSTALLED AS EXECUTIVE ASSISTANT OF THE BOARD FOR HIGHER EDUCATION: In a service at Concordia Seminary, Springfield, Ill., for the faculty and students as well as the presidents of synodical colleges and seminaries, who attended a plenary meeting of the Board for Higher Education at Springfield, April 30, the Rev. W. C. Birkner of Fort Wayne, chairman of the board, performed the rite of induction; the Rev. L. W. Heidemann of Hinton, Iowa, preached on Phil. 4:13; and Dr. James Manz of First St. Paul's, Chicago, officiated.

"As never before, the force and spread of human sinfulness makes clear to every Christian how utterly dependent we as individuals and as a church body are upon the sustaining grace of God in Christ Jesus our Lord," Pastor Heidemann said. "In directing the work of training an adequate number of qualified pastors and teachers for the incoming generation of our Church, under God, we are affecting every possible phase of stewardship, missionary enterprise, and internal and external growth for the next period of years."

Facing Professor Wolbrecht are, l. to r.: Pastor Heidemann, Pastor Birkner, and Doctor Manz.

Closed-circuit television equipment at St. Paul's Lutheran Church (American Lutheran Church), Toledo, Ohio, enables overflow groups to see and hear services. The 27-inch TV screen enables an overflow audience of 300 persons sitting in the social room to view the chancel, pulpit, and lectern and at the same time to hear the service on the public-address system. The church seats about 1,000 persons. Officials of the congregation readily authorized the investment of $2,500 for the installation. St. Paul's is believed to be one of five churches using closed-circuit TV. Others are in Chicago, New York, Atlanta, and Dallas.

An automatic record player with a high-fidelity record selector, placed in the chapel, plays familiar hymns by noted choral groups and soloists, organ music, and Scripture readings.

Dr. Howard W. Ferrin, president of Providence-Barrington Bible College, Providence, R. I., warned delegates to the National Association of Evangelicals at their annual session in Cleveland that "20th-century man, plagued by the fear that he is going to blow himself to bits, no longer believes it unthinkable that total collapse will overtake our generation."

Dr. Harold J. Ockenga of Park Street Church, Boston, another speaker, said the hydrogen bomb, "the fiery cross over Bikini," was "the world's greatest contemporary challenge to the Christian Church." Communist propaganda must be counteracted by aggressive proclamation of truth concerning God, moral law, the value of man, the privilege of freedom, and humanitarian considerations. "Only the Christian revelation and Gospel is sufficient to establish these truths. Not political liberalism, not theological modernism, not left-wing Socialism is able to do this," he said.

The total world Jewish population is 11,627.000. More than five million of this number reside in the U. S., the *American Jewish Year Book* for 1954 reports. Soviet Russia has the next largest Jewish population, with two million; and Israel, 1,463,000, which is 38,000 more than last year. Germany, which once had a Jewish population of 600,000, has only 25,500 today.

Dean James A. Pike of the Cathedral of St. John the Divine, New York, told the 35th annual meeting of the Associated Church Press: "Neither the pulpit nor the church press should endorse particular candidates nor specific legislation, but it must call 'evil' if we are to be of 'the goodly fellowship of the prophets' which the *Te Deum* invites to praise God. God hates evil in all forms."

Six Yugoslav Lutherans are studying theology in Germany during the 1953—1954 school year, marking the first time that students have been permitted to leave their country under the government of Marshal Tito. Five members of the Slovenian Lutheran Church and one from the Croatian Lutheran Church are studying at the Universities of Erlangen and Goettingen, supported by the Gustavus Adolphus Society of Sweden and the Lutheran World Federation.

The four national groups of Lutherans in Yugoslavia in order of their strength are Slovak, Slovenian, Magyar, and Croatian.

A new law which went into effect in August, 1953, guarantees religious freedom and places all religious groups on an equal basis, including the minority Lutheran Church of about 125,000 members.

First Immanuel Church of Chicago is celebrating its centennial this month. On the third Sunday of festival services, May 16, the Rev. A. H. Werfelmann, President of the Northern Illinois District, was the preacher in the morning; Dr. A. O. Fuerbringer, President of Concordia Seminary, St. Louis, in the afternoon; and in the evening Valparaiso Choir pres a sacred concert.

Earlier this month the Rev. mann Bauer, who served the co gation from 1933 to 1941, spoke a of the centennial services, and Mis ary Luther Meinzen of India, th of a former pastor, at another se

Organized as a daughter cong tion of First St. Paul's on Marc 1854, First Immanuel erected a f building, school, and living quarte the pastor at a cost of $1,030. In the present structure, which 1,400, was built for $58,000.

The first minister whom the gregation called was the Rev. G Schick, who later became profess ancient languages and "Rektor Concordia College, Fort Wayne. former pastor, the Rev. Rudolph L was called to be professor at Conc Seminary, St. Louis. The longest torate was held by Dr. Louis Ho 1878 until his death in 1922. D these eventful 44 years the cong tion expanded and flourished. dren in the confirmation classes numbered in the hundreds, and s ices were crowded beyond capa All together, more than 20,000 bap are recorded in the church's rec The Rev. Edward Hoelter was as ant to his father from 1896 to 1922, pastor of the congregation from until his death in 1933.

After World War I the chan neighborhood and the transfe members markedly affected the gregation. First Immanuel is now periencing a revival of church lif a new interest in mission work an the many races and nationalities Chicago's Near West Side. Becaus the church's proximity to the ra expanding Chicago Medical Ce a chapter of Gamma Delta was es lished this year for the professi students at the U. of Illinois and nurses at the hospitals in the ce

Since May of 1953 the Rev. R L. Moellering has been First Imm uel's pastor as well as student past the Chicago Medical Center.

First Immanuel Church, Chicago, Celebrates Centennial

r. **Arthur Larson,** 44, a Lutheran an, has been named Under-tary of Labor. President Eisen-r nominated Dr. Larson, dean of J. of Pittsburgh Law School, to ost which has been vacant since s P. Mitchell, Secretary of Labor, office last October.

1931 Mr. Larson was graduated Augustana College, Sioux Falls, k. After studying in the Law ol of the U. of South Dakota, he ne a Rhodes Scholar at Oxford, and, where he received his B. A. M. A. degrees in law. From 1935 39 he practiced law in Milwaukee, from 1939 to 1941 was associate ssor of law at the U. of Tennessee. ng the war he served in the Office rice Administration and the For-Economic Administration, then ned to teaching as professor of at Cornell U., 1945 to 1953, when ecame dean of the Pittsburgh Law ol. Last year Augustana awarded an LL. D. degree.

r. Larson's two-volume treatise, *Law of Workmen's Compensation,* garded as the standard in a field of abor Department's operations.

he barring of a distinguished o from membership in the Church of New York, an organization of stant Episcopal laymen, drew a ke from Bishop Horace W. B. gan of New York and led Clif-P. Morehouse, president, to with-his candidacy for re-election to post. Membership in the group, n Bishop Donegan described as a al club" and "not an official dioc-organization," was denied by its nittee on admissions to Justice rt T. Delany of the New York stic Relations Court. Considera-of color or race did not govern dverse vote on Justice Delany, the man of the committee said. Bishop gan urged club members to ct on the Church's teaching that en are equal before God." There nore Negro Episcopalians — 15,000 nunicants — in the diocese of New than in any other diocese in the , the bishop stated.

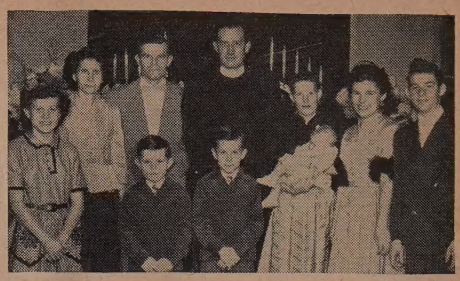
ne first U. S. postage stamp bear-he motto "In God We Trust" was duced in a ceremony in Washing-D. C., in April. The new red, , and blue eight-cent stamp de-the Statue of Liberty. In accept-ne first sheet of the stamps, Presi-Eisenhower said that U. S. letter rs in using the new stamp for eas mail are putting on envelopes message: "Here is the land of y and the land that lives in ct for the Almighty's mercy to . The flame of liberty symbolizes determination always to remain a haven for the oppressed. It is cknowledgment that all men are ndent on the Almighty."

At Bloomfield, N. J., trustees of the Community Chest denied the request of the town's Ministers' Association to exclude religious charities from chest agencies. The ministers' group, a Protestant organization, has tried three times to have religious agencies banned from the chest since the Associated Catholic Charities was included several years ago. The Catholic Charities budget in the chest this year was $15,000. Two Protestant-sponsored agencies in the chest were the Bloomfield Home for Aged People, whose budget was $1,700, and the Job Haines Home for the Aged, $1,500. The chest, which serves 11 agencies, raised $79,486 of its $91,000 goal for this year and made allotments on the basis of 90 per cent of budgets.

"Until the Community Chest is constituted on the basis of the exclusion of all religious charities we shall be obliged to recommend to our congregations that they discontinue their support," the Ministers' Association wrote to the officials of the chest. "Inasmuch as the principle of freedom of choice of religion is guaranteed by the Constitution of the U. S., the responsibility rests solely with those who choose this freedom to support and sustain their institutions with their own resources."

The main result of the amendment to the Refugee Relief Act which recently passed the House of Representatives on voice vote and which the Senate also is expected to pass, would make more flexible the use of Italian, Greek, and Dutch quotas as they are divided between those who have relatives in the U. S. and those who are refugees. The present quotas are: Italian refugees — 45,000; Italian relatives — 15,000. Greek refugees — 15,000; Greek relatives — 2,000. Dutch refugees — 15,000; Dutch relatives — 2,000. While the amendment proposes to open a door between the relative and refugee categories in each of the three countries, permitting visas in an undersubscribed category to be transferred to an oversubscribed category in the same country, the amendment does not propose a similar flexibility between the 5,000 "expellee" visas and the 35,000 "escape" visas in Germany and Austria.

The new amendment also provides "(1) that the requirement for a certificate of readmission by the country of emigration shall be waived in the case of orphans under 10 years old; (2) that aliens already in the U. S. who cannot return to their homeland for fear of persecution may apply for adjustment of status without having to prove that the events preventing their return occurred since their entry into the U. S., and (3) that a small group of Japanese brought to the U. S. for internment in 1952 now may apply for adjustment of status and permanent residence."



ENTIRE FAMILY OF HARRISON JACQUET (great-grandson of Jules Jacquet, a French trader who, with Roman Catholic missionaries, colonized the Peninsula area) was baptized by the Rev. Ervin R. Lemke at Faith Church in Allouez (Green Bay), Wis., in December. Until house-to-house canvassers from Faith Church invited the Jacquets to attend services, they had not been members of a church. Soon the children came to Sunday school, and the parents to church-membership class. Eleven months later the Jacquets made their public confession of faith in Jesus Christ.

Mr. and Mrs. Jacquet stand to the reader's left of Pastor Lemke. The children are (l. to r.): Mildred, Russell, Stanley, Elaine, holding Sandra, Jeane, and Harrison, Jr.

"Members of Faith are becoming increasingly aware that when they obey God's command to 'go and tell,' the Lord will grant a bountiful harvest," the North Wisconsin Supplement says. The members' most recent canvass resulted in seven new children for the Sunday school, two baptisms of children, and three adults for a new membership class — all from families with no church affiliation.

Walter A. Hansen's 25th anniversary as music critic for the Fort Wayne *News-Sentinel* was commemorated with a full page of pictures and story in the "Roto" magazine section of the newspaper on April 17.

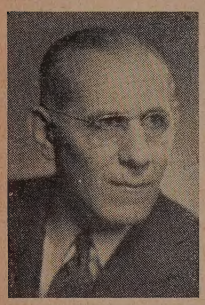
"The by-line 'By Walter A. Hansen' has been familiar to *News-Sentinel* readers for the past 25 years. The Concordia College professor reviewed not only classical music but dramatic presentations as well for many years and was a regular contributor of articles on piano technique to *Etude* magazine," the article stated. "A native of Little Rock, Ark., where he began his musical studies, Professor Hansen was graduated from Concordia College here and Concordia Theological Seminary in St. Louis."

To readers of the *Cresset,* Professor Hansen's reviews of recordings and his feature articles are well known.

The Welsh Presbytery, which includes 13 congregations of Welsh background, voted at Racine, Wis., to dissolve the organization. Its petition for dissolution will be presented to the Wisconsin synod at its annual meeting in June. If the synod concurs, the petition will go to the General Assembly of the Presbyterian Church in the U. S. A. for final action.

In the early 1840's the Welsh came to southeastern Wisconsin, where they kept their own language until the turn of the century, when immigration virtually stopped.

Dr. Frederick E. Mayer, 61, professor of systematic theology at Concordia Seminary, St. Louis, since 1937, has completed a 600-page book, *The Religious Bodies of America,* published in April by Concordia Publishing House. Commenting on the volume, the St. Louis *Post-Dispatch* said on May 1: "It is a learned discussion of the theology of the various American church bodies. The book was more than 11 years in preparation. There were times when Professor Mayer despaired of finishing it; there were also times when his associates despaired of his life."



Dr. F. E. Mayer

In recent years Dr. Mayer has suffered from serious and often painful illness. From a wheel chair he lectures three times a week to students. Also from his wheel chair, twice during Easter week, he conducted moving devotions at chapel exercises for the seminary students and faculty.

The National Council of Churches plans to suggest two amendments to the proposed law in regard to social security coverage for ministers, Dr. Robert E. van Deusen, who observes the Washington scene for the National Lutheran Council, said: "(1) To put coverage of clergy on a self-employment basis or on a status similar to present coverage of lay employees, except that coverage on change of employment should depend on voluntary agreement of both the employing agency and the clergyman, and (2) to define 'employer' and 'employee' in such a way as to recognize the unique relationship of a church or church agency and a pastor who accepts a call."

Distribution of $650,000 to a group of Bible institutes and missionary societies from the estate of Mrs. Leona Brookman, widow of a Denver real estate man, has been ordered by a Denver court. The distribution is the first from a total of $1,233,000 which Mrs. Brookman willed to religious groups. The American Bible Society of New York City and the Moody Bible Institute of Chicago each will receive $200,000; Latin American Mission of Ridgefield Park, N. J., and Central American Mission of Dallas, $60,000 each.

***The Churchman,* liberal independent Protestant Episcopal** journal, published in New York, commemorated its 150th anniversary with a special issue. The paper is said to be the oldest general religious journal in the English-speaking world.

DEATHS

Donald Frederic Tober (August 3, 1924, Hartford, Conn., to January 13, 1954, University Hospital, New York City), son of Mr. and Mrs. Frederick A. Tober; attended Concordia Collegiate Institute, Bronxville, N. Y.; graduated from Concordia Seminary, Springfield, 1949; after his ordination in 1949, he served the congregation at East Barre, Vt.; in 1951 he went to True Light Chinese Lutheran Church, New York City, where for two years he was assistant to the pastor; in 1953 Pastor Tober accepted a call to Trinity, Ninth St. and Avenue B, New York City. Four days after an emergency operation he died of a pulmonary embolism.

He is survived by his parents, who live in Hartford.

Funeral services were conducted January 15 at Trinity. Dr. Louis H. J. Henze, Executive Secretary of the Atlantic District, preached the sermon; the undersigned, Circuit Visitor, was officiant. The Rev. John Kavasch was in charge of the service at Christ Church, Hartford. Interment was in Rosehill Memorial Park, Rocky Hill, Conn. A. W. TRINKLEIN

Justus H. Rupprecht (October 9, 1866, Westlake, Ohio, to April 11, 1954, Cleveland, Ohio), son of the Rev. John and Marie Seuel Rupprecht; baptized October 14, 1866, by his father at St. Paul's Church, Westlake, one of the sponsors being Prof. H. Wyneken. Studied at Concordia College, Fort Wayne, Ind., and graduated Concordia Seminary, St. Louis, 1890.

During Pastor Justus H. Rupprecht's 50 years in the active ministry, he served parishes at Clarks Fork, Mo.; Paducah, Ky.; Corning, Mo.; Peoria, Ill., where he was superintendent of the Lutheran Children's Home; Lemont, Ill.; Belvidere, Ill., where, after a few years, he resigned because of ill health. With his family he moved to Cleveland. After regaining his health in 1922, he served Zion, Maple Heights, for 19 years. Because of failing vision and hearing, he resigned in 1941. He was a member of St. Paul's, on East 55th, and, in the closing years of his life, of St. Luke's, Cleveland. Throughout his ministry he manifested an outstanding interest in Christian schools, in which he often taught.

In 1891 he married Matilda Hoelter, who with five sons and one daughter — Albert, Ted, Herbert, Oliver, Winfred, and Bernice — survives him. One son, Oliver, is a professor at Concordia College, Milwaukee; and another, Herbert, is a teacher in a Lutheran school (Wisconsin Synod) at Kewaunee, Wis.

Funeral services were conducted April 14 at St. Luke's. The undersigned officiated and the Rev. Arthur C. Keck represented the Cleveland Lutheran Pastoral Conference. Burial was in the Lutheran Cemetery. G. R. NAUMANN

Henry William Koch (February 24, 1875, Wine Hill, Ill., to March 22, 1954, Elmhurst, Ill.), son of Christoph and Wilhelmine Koch; graduated Teachers Seminary, Addison, Ill., 1895; served as Christian day-school teacher for 51 years. His first charge was at Steeleville, Ill., 1895 to 1903, when he went to teach at St. Paul's, Addison, and remained until his retirement in 1946.

In 1900 he married Augusta See of Chicago. This marriage was b with three children: Lillian, Mrs. Ele Pingel, and Melvin. His wife died in In 1916 he married Martha Lees This marriage was blessed with daughter: Mrs. Mildred Bach Teacher Koch is survived by his three daughters, and one son.

Funeral services were held Mar at St. Paul's, Addison. Supt. A. H. K spoke for the teachers of the D and Teacher A. Miller from La Gran behalf of the Proviso Teachers Confe The undersigned preached on Is. Burial was in the church cemetery.

WALTER E. REHM

ANNOUNCEMENT

Ordinations and Installations

PASTORS

Installed:

Bernthal, L. C., St. Peter, Thawville, I E. W. Bellmann, May 2.
Clausing, C. H., St. Paul, Oconomowoc, W W. A. Seidensticker, April 25.
Hillmer, Vernon W., St. Paul, Red Bluff, by M. Schabacker, Jr., April 25.
Jehn, Anton, Resurrection, Detroit, Mic L. H. Koehler, May 2.
Lawrenz, R. H., Christ, Mason City, Ill., by Borchelt, May 2.
Olson, Robert W., St. Paul, Thorp and Epi Stanley, Wis., by A. G. Hemer, May
Vajda, Eduard M., St. Paul, Columbia, P S. S. Shore, Jan. 3 (correction).
Vogel, T. H., Trinity, Arapahoe, Nebr., by Sellman, May 2.

Inducted:

Mohrhardt, R. W., Luther High School, Chicago, Ill., by H. J. Boettcher, May 2

TEACHER

Installed:

Mader, G. C., St. John, Newhall, Iowa, by Schreiber, May 2.

Ground Breaking

Selma, Ala. St. Timothy (Syn. Conf.), c and school, April 4.
Cheney, Kans. St. Paul, school, April 18.
Lexington Heights, Mich., St. Matthew, church, April 11.
Port Sanilac, Mich. St. John, new churc parsonage, April 18.

Cornerstone Laying

Selma, Ala. St. Timothy (Syn. Conf.), c and school, May 2.
Jacksonville, Ill. Salem, new school, April
La Grange Park, Ill. St. Michael, new c April 11.
Ebenezer, N. Y. Trinity, new church, Apri
Guymon, Okla. Trinity, new church, Ap
Tulsa, Okla. Christ the Redeemer, c April 25.
Houston, Tex. Trinity, new church, April
Huntington, W. Va. Our Redeemer, new c April 25.

Dedications

Fort Morgan, Colo. Trinity, new church, A
Creston, Iowa. Trinity, new church, Mar
Sioux City, Iowa. Calvary, new church, D 1953.
Corning, Mo. St. John, parish center, Ap
Kennewick, Wash. Bethlehem, new s April 4.

Anniversaries

Bakersfield, Calif. St. John, the 50th of i ganization, Jan. 31.
Pequot Lakes, Minn. Christ, the 50th, M
Buffalo, Okla. Zion, the 50th, April 25.

Nominations for a Professor in th Department of Historical Theolog at Concordia Seminary, St. Louis

Prof. George Beto, M. A., Austin, Tex. manuel, Grand Rapids, Mich.
Prof. Walter G. Boss, B. D., Portland, Grace, Lexington, Mo.
Prof. Thomas Coates, S. T. D., Portland, Holy Cross, Portland, Oreg.

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

hard Klann, Ph. D., Bayside, N. Y.: k's, Yonkers, N. Y.; St. Paul's, Tre- New York, N. Y.
S. Meyer, B. D., Ph. D., Maywood, Ill.: Milwaukee, Wis.
old W. Romoser, B. D., M. A., Oak Park, inity, Sterling, Colo.
l Schroeder, M. A., St. Louis, Mo.: n, Baldwin, Ill.
est G. Schwiebert, Ph. D., Baltimore, alvary, Baltimore, Md.
n F. Stach, Ph. D., Fort Wayne, Ind.: Auburn, Ind.; St. Paul, Winslow,

bert Thiele, Basel, Switzerland: Cross, kee, Wis.; Zion, Wausau, Wis.

onal recommendations and statements cations of any of these nominees (but nominations), or objections to any with reasons therefore, must be filed secretary of the Board of Control ree weeks after the publication of this Board of Control of Concordia Sem- REDERIC NIEDNER, D. D., *Secretary*, 115 ., St. Charles, Mo.

for Nominations for Associate ofessor, Concordia, Portland

the consent of the Board for Higher n, the Board of Control of Concordia Portland, Oreg., is issuing a call for es for associate professor in German nanities. Candidates for this position y should have experience in teaching bjects, should have academic credits those normally acquired in these sub- the ministerial or teacher-training cur- and should have had several years' ce in the parish ministry or in parish- eaching. Nominations for this associate ship should be in the hands of the ned by July 1, 1954. — EDWARD MAY, , Board of Control, Concordia College, 69th Ave., Portland 16, Oreg.

Official Notices

loquy is requested for Mr. Linwood lifelong member of The Lutheran — Missouri Synod, who served with the Forces in Japan as an interpreter, after having taken the Army Japanese-language courses at Yale University and at Berkeley, Calif., and special studies at Concordia Seminary, St. Louis, for several years. Upon successful completion of a colloquy the Board of Foreign Missions is ready to call him for missionary service in Japan. — O. H. SCHMIDT, *Executive Secretary*, Board of Foreign Missions.

The Rev. Kurt Klein, formerly pastor of the Lutheran Church of La Habra, Calif., has applied for membership in The Lutheran Church — Missouri Synod and has requested a colloquy. — ARMAND E. MUELLER, *President*, Southern California District.

The Rev. Walter M. Wangerin of Grand Forks, N. Dak., has accepted the call to the presidency of Concordia College, Edmonton, Alberta, Can. — CLARENCE KUHNKE, *Secretary*, Board of Control.

Election Result

Prof. George Beto, president of Lutheran Concordia College of Texas, has been called to the Department of Historical Theology at Concordia Seminary, St. Louis, Mo. — FREDERIC NIEDNER, D. D., *Secretary*, Board of Control.

Reminder

All congregations will wish to be reminded that the final date for conveying nominations for the Senior College presidency is June 10.

Qualifications for this office were described in detail in the original call for nominations appearing in the LUTHERAN WITNESS of April 27, 1954.

Address all communications to the undersigned prior to the date mentioned. — CLIFFORD E. AULICK, *Secretary*, 2515, Woodward Ave., Fort Wayne 3, Ind.

Valparaiso University Church Music Workshop, June 28 to July 2, 1954

The seventh Church Music Workshop will be conducted on the campus of Valparaiso University, June 28—July 2. There will be special clinics for organists (Dr. Fleischer), for choir directors (Dr. Bichsel), and for pianists (Professor Powell). A special feature of the workshop will be a clinic for elementary school teachers with special emphasis on religious music on the elementary level. For further information write: CHURCH MUSIC WORKSHOP, Valparaiso University, Valparaiso, Ind. — THEO. HOELTY-NICKEL, Head, Department of Music.

Fiscal Conference

The 1954 *Fiscal Conference* will be held at Concordia Seminary, St. Louis, Wednesday, September 8, and Thursday, September 9. — W. C. BIRKNER, *Secretary*.

Western District Centennial Convention

The 71st Convention of the Western District of The Lutheran Church — Missouri Synod, known as The Centennial Convention, will be held in St. Louis, Mo., June 20—24, 1954.

The Centennial Service opening the convention will take place at Kiel Auditorium, 1400 Market St., June 20, at 8:00 P. M., with Dr. John W. Behnken preaching the sermon. Sessions, June 21—24, will be at the Field House of Concordia Seminary. — WALTER J. WARNECK, *Secretary*.

Notice

National Lutheran Radio and Television Week will be held, under the auspices of the Synodical Radio and Television Committee, November 7—13, 1954. — HERMAN H. HOHENSTEIN, D. D., *Executive Secretary*.

Wanted

Three eight-foot *pews* for small congregation. Write: REV. BERNARD GORENTZ, Hazen, N. Dak.

Anthem Gems by George Kessel, for Trinity Congregation, Stewardson, Ill. Will buy copies and pay transportation. Write: ANDREW KOMARCHUK, Stewardson, Ill.

Crucifix, vases, small *candelabra, paraments, lights, chairs* for choir, *pews, school desks*. — ST. TIMOTHY'S LUTHERAN CHURCH, *Rev. Antonio F. Gianvittorio*, 532 Broad St., Selma, Ala.

Book of Devotion — The Psalms, with Prefaces, Summaries, and Prayers for Family Use, by F. Kuegele, Concordia Publishing House, 1895. — BOARD FOR PARISH EDUCATION, O. E. Feucht, 210 N. Broadway, St. Louis 2, Mo.

Available

Pulpit, altar, 60", lectern, to any congregation for cost of transportation. Write: REV. M. A. GASSNER, Alexander, Ark.

FINANCIAL REPORT

From February 1, 1954, to April 30, 1954

DISTRICTS	Budget Account	"Conquest for Christ"
ta and British Columbia	$ 2,468.30	$ 65,120.88
tic	27,603.21	488,815.07
rnia and Nevada	16,678.91	232,342.20
al	116,246.46	1,394,574.72
al Illinois	39,448.85	454,575.20
ado	5,010.43	126,569.46
rn	31,311.34	413,562.26
sh	73,918.85	712,562.31
da-Georgia	3,716.89	32,011.82
East	26,000.00	327,520.19
West	45,479.43	523,315.77
as	25,500.00	426,409.86
toba and Saskatchewan	1,692.05	63,208.24
igan	110,498.52	1,168,224.69
esota	84,148.98	1,010,534.45
ana	5,159.34	72,749.41
n Dakota	12,702.69	236,900.65
n Wisconsin	42,007.57	485,834.86
hern Illinois	82,397.35	895,093.15
hern Nebraska	30,000.00	331,694.98
hwest	19,623.27	318,081.83
homa	7,399.98	173,610.29
rio	9,000.00	142,306.22
n Dakota	10,163.98	162,386.23
n Wisconsin	73,048.41	795,319.90
heastern	22,357.69	237,982.46
hern	2,283.02	112,712.45
hern California	14,920.01	294,770.02
hern Illinois	24,201.93	302,500.00
hern Nebraska	32,925.57	373,715.42
s	15,371.22	460,363.31
rn	87,719.48	958,716.69
from Districts	$1,101,003.73	$13,794,084.99
pts from Sundry Sources	18,101.53	27,632.05
ND TOTAL	$1,119,105.26	$13,821,717.04

OPERATING STATEMENT

	1953	1954
et Requirements, 2-1 to 4-30	$1,625,000.00	$ 2,025,000.00
et Receipts, 2-1 to 4-30	949,604.75	1,119,105.26
ATING DEFICIT	$ 675,395.25	$ 905,894.74

Charles E. Groerich, Assistant Treasurer

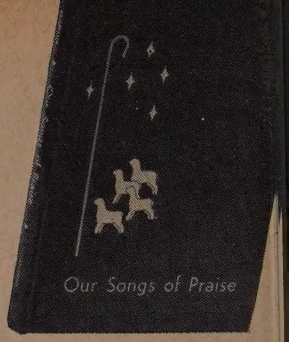
Changes of Address

Pastors:

Bertram, A. H., 1005 W. 5th St., Storm Lake, Iowa
Geiswinkler, F., R. F. D., Superior, Nebr.
Grimm, Chaplain H. J. C., 16833 99th Ave., S. W., Vashon, Wash.
Kovac, John D., R. F. D., Linn, Kans.
Kuring, Henry, R. 1, West Bend, Wis.
Luecke, Geo., Lutheran Mission, Nagercoil, Travancore, South India
May, Hubert, 3953 Flora Place, St. Louis 10, Mo.
Meier, D. W., 1236 Eighth Ave. S., Wausau, Wis.
Merklinger, Major H. A., Senior Chaplain (P), Camp Borden, Ont., Can.
Meyer, Chaplain Daryl G., Office of the Wing Chaplain, Box 795, Scott AFB, Ill.
Miller, La Mar, 16734 Zenda, Victorville, Calif.
Moellman, Carl L., 158 50th St., S. W., Grand Rapids 8, Mich.
Reimnitz, Elmer, Caixa Postal 123, Sao Leopoldo, Rio Grande do Sul, Brazil
Ressel, Chaplain (Lt. Col.) Delvin E. 104-A Mulzer Blvd., Maxwell Heights, Montgomery, Ala.
Schwartz, Chaplain Arthur N., Office of the Chaplain, 3906th A. B. Gp., Sidi Slimane, French Morocco, P. O. 117, c/o P. M., New York
Stelter, Paul G., 14792 Wake Ave., San Leandro, Calif.
Stevens, Chaplain Leland R., Office of the Base Chaplain, Ent. Air Force Base, Colorado Springs, Colo.
Tornow, Hans R., 1617 N. Seventh St., Sheboygan, Wis.
Wolbrecht, Walter F., 316 Parkwood, Kirkwood 22, Mo.

Teachers:

Christian, Carl, 519 Woodrow Ave., New Albany, Ind.
Luedtke, Frank K., 5524 E. Bald Eagle Blvd., White Bear Lake, Minn.
Spletzer, Edgar R., 2346 N. 26th St., Milwaukee 6, Wis.

New:

for Home and Sch

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- ☆ new mission songs
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- ☆ large notes and type for easy readi
- ☆ seven appealing outline drawings
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- ☆ full music edition for parents and (this edition will be available in t 1954)

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(Available Fall, 1954)

I enclose $.....

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Address.....

City.....Zone.....State.....

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